LUCIFER.

THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

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TO MOSES HARMAN.

Because you hated falsehood, loved the truth,
Denounced foul unions mating Age and Youth,
Unveiled the monster Vice, showed Love is pure,
And that no moral serfdom can endure;
Claimed that no loveless code can bind the soul,
That 'tis not Law man needs, but Self-control,—
They sent you to a prison! But in vain
Does Power attempt to conquer Truth by pain!
Though Galileo suffered, the earth moves!
Though Bruno died, a ransomed world approves!
We yet have much to learn, we yet must see
How blind are those who strangle Liberty;
Who with concealment cloak the deeds of sin,
And hope by prudery Virtue's crown to win!
Surely what Milton, Rousseau, Shelley thought—
That by no bridal gifts can Love be bought—
Cannot be wrong? And this, then, is your crime?
Oh, suffer, fearless Spirit! 'Tis sublime
To pay this penalty for doing right,
To be struck down because you loved the Light!

D. F. HANNIGAN.

CULTIVATE CHILDREN LIKE FLOWERS.

Which has the more influence in building the life of a child—heredity or environment? And are acquired characters inherited?

My own observations prove that all characters that are inherited have once been acquired, and that heredity is only the sum of all these past environments, which, if impressed on the heredity long and strong enough in any specific direction, will become part of heredity itself, and this new heredity, already slightly changed by these late environments, will have to meet new environments as before, which will, by repetition, become fixed in the ever new and constantly fluctuating heredity.

Did you ever think what is the most pliable and the most precious product of all the ages? It is not pigs, mules, books or locomotives, cotton or corn—but children. Children cannot all be treated alike; each has his or her special individuality, which is the most valuable of all endowments. If all were alike no progress could be made, and right here comes the weakest point in the present educational systems.

I have long been studying on the intricate complexity of the action of hereditary and environmental forces on life, both in plants and in man, and these comparisons and deductions came clearly, sharply and naturally. It has been said that to improve a child we should begin with the grandparents. This is only a half truth, which perhaps had better never have been said. Do not waste any of your time on grandparents unless you commence on them in earliest pliable childhood. If we hope for any improvement of the human we must begin with the child, as the child responds more readily to environment than any creature in existence. The change may come in the first generation, and it may not. It may not show at all for many generations, but patience and constant attention will finally be rewarded in the survival of the most beautiful, the most precious, or the fittest, whichever you may wish to call it.

In child rearing environment is equally essential with heredity. Mind you, I do not say that heredity is of no consequence! It is the great factor, and often makes environment almost powerless. When certain hereditary tendencies are almost indelibly ingrained, environment will have a hard battle to effect a change in the child, but that a change can be wrought by the surroundings we all know. A child absorbs environment. It is the most susceptible thing in the world to influence, and if that force be applied rightly and constantly when the child is in its greatest receptive condition the effect will be pronounced, immediate and permanent. There is no doubt that if a child with a vicious temper be placed in an environment of peace and quiet the temper will change. Put a boy born of gentle white parents among Indians and he will grow up like an Indian. Let the child born of criminal parents have a setting of morality and decency, and the chances are that he will not grow up a criminal, but an upright man. I do not say that heredity will not sometimes assert itself, of course. When the criminal instinct crops out in an individual it might appear as if environment were leveled to the ground, but in succeeding generations the effect of higher environment will not fail to become fixed.

We in America form a nation with the blood of half the peoples of the world within our veins. We are more crossed than any other nation in the history of the world, and here we meet exactly the same results that are always seen in a much crossed race of plants; all the worst as well as all the best qualities of each are brought out in their fullest intensity, and right here is where selective environment counts. All the necessary crossing has been done, and now comes the work of elimination, the work of refining, until we shall get an ultimate product that will be the finest human race which has ever been known. It is perhaps this country which will produce that race. Many years will pass before the finished work is attained, but it is sure to come. The characteristics of the many people that make up this nation will show in the composite with many of the evil characteristics removed, and the finished product will be the race of the future.

In my work with plants and flowers I introduce color here, shape there, size, or perfume, according to the product desired. In such processes the teachings of nature are always followed. Its great forces only are employed. All that has been done for plants and flowers by crossing, nature has already accomplished for the American people. By the crossing of bloods strength has, in one instance, been secured; in another intellectuality; in still another moral force. Nature alone could do this.

Man has by no means reached the ultimate. The fittest has not yet survived. In the process of elimination the weaker must fall, but the battle has changed its base from brute force to mental integrity.

Statistics show many things to make us pause, but after all the proper point of view is that of the optimist. The time will come when insanity will be reduced, suicides and murders will be fewer, and man will become a being of fewer mental troubles and bodily ills.

Wherever you have a nation in which there is no variation there is comparatively little insanity or crime, or exalted morality or genius. Here in America, where the variation is greatest, statistics show a greater percentage of all these variations. As time goes on in its endless and ceaseless course, environment will crystallize the American nation. Its varying elements will become unified and the weeding out process will probably leave the finest human product ever known. The color, the perfume, the size and form that are placed in plants will have their analogies in the composite, the American of the future.

And now, what will hasten this development most of all? The proper rearing of children. Don't feed children on maudlin sentimentalism or dogmatic religion; give them Nature. Let their souls drink in all that is pure and sweet. Rear them, if possible, amid pleasant surroundings. If they come into the world with souls grop-

ing in darkness let them see and feel the light. Don't terrify them in early life with the fear of an after world. There never was a child that was made more noble and good by the fear of a hell. Let Nature teach them the lessons of good and proper living, combined with an abundance of well balanced nourishment. Those children will grow to be the best men and women. Put the best in them by contact with the best outside. They will absorb it as a plant does the sunshine and the dew.—*Luther Burbank.*

THE READER MUST DRAW THE MORAL.

UP-TO-DATE FABLES. By R. B. Kerr.

All who have read these fables, originally published separately in LUCIFER, will be glad of their reappearance in book form. They deserve permanence, on account of the facility with which they can be applied to illustrate the true points of social questions. Their ingenuity and variety of conception, and the felicity of their style, ought to secure them an immediate sale, and that should bring an established general reputation. To review them is not so easy as to praise; for they would be spoilt by abridgment or reproduction, being, in fact, already very tersely written, but special characteristics may be pointed out which will justify the commendation to those who have not seen the apologues.

The amount of invention which the fables show is very considerable. They are only eight in number, but the same general thesis is suggested by a tale of the Amazons; the celebrated geese whose livers are fattened at Strassburg for the delectation of an epicurean world; the manners of an ascetic community in India; the music of the planet Jupiter; the customs of those who inhabit the asteroid Ceres; the warriors of Dahomey; the effects of ostensibly similar discipline on the boys and girls of two boarding schools, kept by the same governess; a trades union among the horses of Siberia, its success and the consequences. All these subjects have the interest of the bizarre and exotic in themselves, and the moral, that what an account of them so much resembles, is bizarre—but, I forgot, there is no such moral, unless you are wicked enough to think so.

The moral—if you will be perverse enough to extract one from a story which in no way encourages you to say there is any there—is not exactly the same for all the fables, but together they have the effect of bringing forth, in stereoscopic fashion, a single many-sided view which quite reverses that considered "proper." Why the women in almost every country amount to so little; why their thought is lost to the world of policy, philosophy, almost of literature and art; why they show such marked inferiority to the sterner sex, and are the well-known bulwarks of abuses bearing on no one so heavily as themselves, may be inferred from the way the men were reduced to a similar condition among the Amazons.

In the apologue of the Strassburg geese the arguments for the existing state of things, as concerns geese, are very fully stated in refutation of pleas for Higher Goosehood, and they don't seem to refute. But, of course, if you read women for geese, that is entirely at your own risk.

In India, as among the Neoplatonists, the possession of a body is esteemed very humiliating and the necessity of sustaining it a thing to be ignored as much as possible. In that Hindoo society described, accordingly, "any and all mention" of eating is obscene. If this rule and its related consequences suggest a parallel with anything else, that, reader, must be your fault—thunder and lightning, the blame can't belong to institutions sanctioned by the wisdom of our ancestors ever since the Devil put Adam and Eve up to making clothes! Perhaps the most suggestive idea in the whole collection comes from the planet Jupiter, where it is a capital point of morality to hear only one tune until the music-box gives out. But really there is nothing suggestive about it, unless you must make the medium who had been to Jupiter say something which she doesn't say. I never knew but one man who did seem to enjoy hearing the same tune all his life, and he was a blind organ-grinder, who got his living, like Mrs. Grundy, by being disagreeable to other people. Enough has doubtless been said already to illustrate the versatility of the treatment, and further analysis would be unjust. Fables, when they are good for anything, belong to literature, and the only way of profiting by literature is to read it. C. L. JAMES.

Nothing but a false sentimentality, ignorance of the most important functions of life, or radical misconceptions of their dignity and nobility, can explain the attitude of those who would keep these great mysteries [of sex] out of the field of intelligent study and instruction—*Christian Union*, 1892.

DIVISION OF ACCESSIONS
JUN 21 1943
RECEIVED

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

DR. A. HOWARD YOUNG, Pueblo, Colo.—I have occasionally for the last few years read LUCIFER, but did not understand or appreciate its teachings. I wish to be classed among those who are in full accord with the teachings of Moses Harman, as I now understand them—the emancipation of woman. Enclosed find $1. I want LUCIFER. If you will send me sample copies I'll see that they are distributed to the best advantage possible. Give my love to your father and tell him I send him kind thoughts daily.

HERBERT C. DAVIS, State Secretary Socialist Party, Gary, Fla.—Enclosed find $1, for which please place me on your list as a subscriber to LUCIFER. If publication has been suspended apply the amount to the cause you are defending. I might add that as a Socialist I think you have the cart before the horse and that the reforms you advocate will come after and as a result of the impending economic revolution—but I suppose you have heard it before. At least in the fight for free speech we stand on common ground.

ELMER ELLSWORTH CAREY, Editor "Suggestion," Chicago.—*Dear Mr. Harman:* I wish to send my congratulations to you upon your election to martyrship; suppose now you have earned a place along with Garrison and John Brown and others who walked the path of duty, regardless of the stings of orthodoxy and respectability. I would like to come out and see you some Sunday. At the press writers' meeting the other day we discussed a plan to gather a number of your friends together and visit you in a body. I would be glad to join in such a movement.

[Visitors are not admitted to the prison on Sundays and holidays and I think that not more than three or four would be admitted at one time. I am sure my father would be glad to see his friends if permitted to do so, and would thank Mr. Carey and the other "press writers" if he could speak or write to them.—L. H.]

LIZZIE M. HOLMES, La Veta, Colo.—[Copy of letter to M. Harman]: You know how deeply I sympathize with you and words cannot make it more clear. After the experiences I have passed through it seems to me now that not to have been in prison for one's convictions betokens a lack of worthiness, ability, faithfulness or enthusiasm. You know Albert Parsons said a true radical might be ashamed if he had never been persecuted.

I know you are bearing this trial with a noble philosophy and you need not feel as abashed to meet your jailer's eye as he must to meet yours. But I wish some younger person could bear this confinement, willing as you are, because physically they could bear it better—though never with a higher or more courageous spirit than you will.

I am done exclaiming and being astonished or angry that brave and good people are persecuted, imprisoned and hanged in a country supposed to be free; I have lived through too much. I suppose all these things have to be—and the men who do them think they are right, according to their environment and training. You will say, as did the Christ, "Father, forgive them, for they know not what they do." I hope and pray that you will endure your incarceration with strength and cheerfulness, and that you will not allow yourself to get sick or die in prison. Such a welcome you will receive when you come out! I will send some money to help LUCIFER in a little while. I just haven't got it now. With much love and helpful thoughts to you and the LUCIFER group, I am, yours fraternally.

MRS. M. LILLY-SLAIGHT, Minneapolis, Minn.—In your issue No. 1060 there was an article that interested me very much—"When Divorce Is a Blessing." Now I sympathize with the stand taken that a woman has just cause often for leaving such a man, but I can also look at the matter from the mother's standpoint—to leave him *does* mean to leave the children she loves and lose them; for you surely know that a married mother does not own her children in these United States of ours. So if she wants to retain her hold on them she must take the abuse their owner and hers wishes to heap upon her. Now doubtless this sounds much harsher than I

mean to be, but it is a fact which has been proven repeatedly, and I know even now several similar cases. I love this, my native land, and can truly sing, "I love her rocks and rills, her woods and templed hills"; but I cannot be blind to even her faults, and the enslavement of women is certainly one of the darkest blots upon her beautiful banner—even though some women still protest that they would not accept suffrage and decry those who desire its advantages. I cannot agree with some of the sentiments expressed in your sheet, for I am glad to be known as a humble follower of the Man of Galilee. He is my dearest friend. Yet I am pleased to hear the opinions of those who do not see with me. I can see much of good in their thoughts even while I often deplore the evident misunderstanding of the true mission of my Savior to them.

MRS. M., Park City, Utah.—Enclosed find $1 for books. Hope to be able to lead others to see the need of woman's emancipation. Am still a struggler myself, but am groping toward the light. I was brought up a member of the dominant church in this state, which believes in the entire degradation of women, their highest *duty* to God and man—principally man—being to "multiply and replenish the earth" irrespective of the health, wealth, mental, moral or physical ability of parents and consequently of the offspring. Oh! for a thousand LUCIFERS and Moses Harmans to help along in the great work of deliverance!

A SOUTHERN FRIEND.—No. 1062 of LUCIFER just received. I see that my subscription lapsed with No. 1059. Enclosed please find $5 and set my name forward one year and use the rest in any way that you think will be most conducive to stop the outrage being perpetrated upon your noble father. Personally speaking, his picture almost breaks my heart and I cannot look at it except through a veil of tears.

If I may suggest, as I see it, the only protection from the repetition of such outrages seems to lie in legislative action, and to get legislative action requires that public sentiment be educated to the demand for the repeal of the present censorship law. If the Free Speech League could have representatives at every newspaper convention and could keep agents in the field to visit and interest the newspapers in this one point, pleading not the right to discuss sex questions nor to favor sex freedom, forgetting all reforms that would be helped by the repeal, and only pleading for a removal of the censorship on the grounds of obscenity and compelling the department to prove fraud before declaring fraud orders and holding up mail, I believe this, with the added force of personal appeal of the electors who send the men to Congress or keep them at home, according as they do or do not represent them in legislation, would speedily get rid of the objectionable law. But who is really free? I could not do it, much as I like to fight for what I believe to be right. I would soon be where I could not send five cents to help in the fight if you should even publish this letter in LUCIFER.

To borrow from the aim of "Mother Earth," I believe in "the somber depth of silent preparation," and believe if a still hunt is made and the question kept just as separate from such unpopular issues as sex discussion as is possible, under the circumstances, that the majority of Congress will be glad to change the existing order, because in their secret hearts they are not in sympathy with prudery.

ADELINE CHAMPNEY, Cleveland, Ohio.—Here are a few more stamps for the Wakeman Letter, which have been distributed. The extra copies of LUCIFER received. I am glad you sent them; we have put them all out. It is an especially good number for distribution, containing Post's article and Moses' picture. But, oh! how impervious people are! I did not find my name in the list of letters that our dear editor had kindly been allowed to receive. I wonder if mine was too laudatory. It was chiefly taken up with a quotation from Thoreau. I inclose the passage to you. I will write again.

[Following is the quotation from Thoreau, to which Mrs. Champney refers]:

"I was put into a gaol once . . . for one night; and as I stood considering the walls of solid stone, two or three feet thick; the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and blood and bones, to be locked up.

"I wondered that it should have concluded at length that this was the best use it could put me to, and had never thought to avail itself of my services in some way.

"I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through before they could get to be as free as I was. I did not for a moment feel confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who were underbred. In every threat and in every compliment there was a blunder; for they thought that my chief desire was to stand on the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance, and *they* were really all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys, if they cannot come at a person against whom they have a spite, will abuse his dog.

"I saw that the State was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes; and I lost all my remaining respect for it, and pitied it."

SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in LUCIFER should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

IDEAL MARRIAGE.

In the ordinary marriage the two strangers promise to love, honor and cherish till death do part.

The Catholic church holds it a sin to break the tie. Christian churches discuss divorce, but cannot find a remedy for unhappy marriages. Theosophists teach that one must not break one's word; if he marry for better or worse and gets hell, he must stand it.

There is one reasonable way out of this trouble. One should not promise in marriage, any more than in a business contract, *impossible things*. The marriage ceremony should be: "We will love, honor and cherish as long as possible." It is absurd to promise, in ignorance of the other's characteristics, *how long one can love, honor and cherish*. To tie human beings together after love is dead and *respect flown*, is a terrible torture, and humanity in general will not stand for it.

The people make a great cry about the "children." Is it not better to part than live together in hatred and have more children?

Why not make a law which *all* can respect? A mean between the frivolous divorces and the *mock, respectable martyrdom*. If we only promised to love, honor and cherish *as long as possible*, each would strive to live to the highest to hold the other's esteem.

One suggests that we make marriage for some stated term, say ten years. That would not cover the question; for who can promise love for ten years any more than for life? As the majority of men are selfish, we would have to make laws to protect the wife and children at parting of parents.

There should be no disgrace to the woman.

The ideal marriage is a "partnership," not a "master and slave" condition, as now.

"Obey" should be left out of the contract. It is a crime to bear children without love; better race suicide.

BELLE GOODWIN FITCH.

The pressure of the general intellectual influences of the time determines the predispositions which ultimately regulate the details of belief; and though all men do not yield to that pressure with the same facility, all large bodies are at last controlled. A change of speculative opinion does not imply an increase of the data upon which those opinions rest, but a change of the habits of thought and mind which they reflect. Definite arguments are the symptoms and pretexts, but seldom the causes of change.—*W. H. Lecky: Rationalism in Europe.*

If there is anything in the universe that can't stand discussion, let it crack.—*Wendell Phillips, in Carlos Martyn's biography of him.*

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

A special number, devoted to Moses Harman, is promised by the editor of "Soundview," at an early date—probably in June or July. Special articles and a portrait will appear. Mr. Rader will divide receipts with LUCIFER on all orders which mention this notice. Price, 10 cents a copy, $1 a dozen, $7 a hundred. Contents and further particulars will be given in an early issue. Address L. E. Rader, Olalla, Wash.

PROSECUTIONS AND ATTEMPTED SUPPRESSION OF LUCIFER

At an early date—probably in LUCIFER No. 1065—we will publish a brief history of the attempted suppression of LUCIFER and the prosecutions against its editor. The first attempt to suppress this paper was made twenty years ago, and has continued intermittently ever since. A full history would make interesting reading and it will be written some time in the future. At present we can give only a brief sketch. It will, perhaps, be published in a small pamphlet, similar to the Wakeman Letter. We would be glad to hear from friends who would take copies for distribution, either in LUCIFER or the pamphlet form.

THE PETITION FOR THE PARDON OF MOSES HARMAN.

On page 507 will be found a copy of a petition for the "pardon" of the editor of LUCIFER which is being circulated by the Free Speech League. Friends wishing to obtain signatures may obtain blanks by application to this office, or the page from LUCIFER can be used, attached to blank sheets.

As to the propriety of even asking for a "pardon" for Moses Harman, there will be wide divergence of opinion. Many who might think it best to ask, if there were reasonable hope of the pardon being granted, will say that there is no possibility of such being the outcome, and, therefore, to make the request is to foolishly court the humiliation of refusal. In my opinion, however, the good gained would well repay the effort, even if it were certain that the imprisonment itself would not be shortened one day thereby. By circulating the petition hundreds and thousands of people, who have never heard of Moses Harman or of LUCIFER, will be led to investigate the causes of the imprisonment; will be brought to an understanding of the dangers which threaten the expression of any unpopular thought if such precedents as the imprisonment of Moses Harman are permitted to stand without protest. L. H.

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The New York "Truth Seeker," of April 21, contains the following paragraph:

"A petition for the pardon of Moses Harman, a victim of the postoffice autocracy, is printed on another page. Every American citizen ought to sign it. We hope all of our readers will do so, and procure as many other signatures as they can. The petition will be presented about June 1, and it is necessary that what is to be done should be done at once, so that the signed petitions may be returned to this office by May 20."

The "Blue Grass Blade," reproducing the petition and commenting at length thereon, says:

"True, indeed, the Free Speech League is right when it terms Moses Harman as the last of the 'martyrs for a free press,' the last one made by breeders of anarchy to 'suffer for opinion's sake.' . . . But this is not the real question before us at this time. Right or wrong, Harman is in prison. The issue is to secure his freedom. This freedom can now only be secured through the medium of clemency from President Roosevelt. His conviction and sentence being affirmed on appeal, his liberation is now altogether in the hands of Roosevelt. The Free Speech League is now circulating petitions for signatures to present to Roosevelt which shall seek a pardon for Harman. This petition ought to be signed by every Freethinker in America and such an array of names sent in that the President can ill afford to ignore the demand. The 'Blade' now requests that its readers send direct to the league's headquarters for a copy of blank petitions, get it signed and returned it as instructed. The league's offices are at 175 Broadway, New York City."

SOCIETY OF ANTHROPOLOGY SENDS GREETING.

CHICAGO, April 7, 1906.

Moses Harman, Joliet Penitentiary, Illinois.

The Chicago Society of Anthropology, at its last meeting, by unanimous vote, directed its secretary to send its good will, kindly greeting and sympathy to you in your confinement; and, further, to say that its members earnestly hope that the postal regulations, which are not now clear to the great majority who have no other means than the United States mails for sending written and printed matter to friends or patrons, will in the very near future be replaced by a code of simple rules, accessible and intelligible to all, and that public opinion will soon secure the enactment of legislation that will enable patrons of the mail service of the United States to have the mailability of postal matter determined by competent judicial decree.

Believing that the authorities who have put you in restraint have made provision for preserving your health, I am, yours sincerely,

CHARLES J. LEWIS, M. D., Secretary.

POSTAL CENSORSHIP.

The postoffice authorities are doubtless performing a public service in depriving swindlers of the use of the mails, but it is intrusting them with a degree of power which may some day be abused, says a contemporary. Not only may it "some day be abused," but it is abused now. The postoffice censorship, intended to apply to those fraudulently using the mails, has become a most damnable tyranny. It is a constant menace to a free press and personal liberty.

We have in mind, as we write, Moses Harman, editor of LUCIFER, who is serving a term in the Illinois penitentiary because he published articles in his little paper which petty postal officials thought "obscene." They were republished by many influential journals, whose editors were not molested. Yet there is not a purer-minded man, with a cleaner life, in the whole land, than Moses Harman, convicted felon, aged seventy-five.—*The Star (San Francisco, Cal.).*

There is no greater immorality that a man can perform than to inflict on a woman an unwanted child, and there is no more cruel act than for a man and woman to willingly give birth to a diseased child.—Lady Florence Dixie.

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.

Today Moses Harman is 75 years 6 months and 14 days old. He has served 59 days of his sentence to imprisonment for one year at hard labor. His task at present is breaking stone.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

* * *

The latest news received from our editor was on Tuesday, April 16, when he was permitted to see his friend and attorney, Mr. C. T. Brown, of this city. Mr. Brown had a conversation with him, of about an hour's duration, while the prisoner ate apples—his favorite fruit. He is not permitted to have fruit, except that which he can eat while with the visitor. His health is good and he is hopeful and cheerful, as always. He works from 7:30 a. m. to 12 m., and from 1 to 5 p. m., breaking stone. He still occupies a cell with a consumptive, but the warden ordered a change. He greatly enjoys the letters which he receives from his friends and requests me to say that he does not ask them to write lengthy letters, but that his greatest pleasure is in receiving messages, even if but a few words.

When I saw him soon after he was imprisoned I feared he would not survive, but now I believe that his strong constitution, his indomitable will and his calm spirit will carry him safely through hardships which would crush the average man of his years. He has lived simply and worked hard all his life. I am not sure that he has ever before spent much time in breaking stone, but he has endured all the hardships of pioneer life—has felled trees, dug out roots, blasted and mined when necessary, and all in spite of the fact that he was, for the greater part of his life, a cripple. He was never "too good" to do any necessary work and no labor which could benefit any one was beneath his dignity. And though it would seem that to allot the task of crushing stone to such a man as he is a waste of good material, yet we can feel assured that this is not the only work which he accomplishes in his imprisonment.

L. H.

PROTEST OF A FRENCH EDITOR.

In LUCIFER No. 1063 mention was made of the fact that Paul Robin, editor of "Régénération," had written an article concerning the imprisonment of the editor of LUCIFER and had sent copies of it to several of the radical journals in France, but that none of them up to that time had published it. In a recent issue of "l'Action" the article was published in full. A translation of it follows:

IN FREE AMERICA.

A JOURNALISTIC FREE THINKER IN PRISON.—PROTEST OF CITIZEN PAUL ROBIN.

Citizen Paul Robin requests us to publish the following protest and we are happy to comply with his request:

We have already mentioned in "l'Action" the way in which freedom of thought is treated in free America, notably in the city where the magistrates, with abominable infamy, assassinated the martyrs of Chicago. It seems that justice in that country is administered at present much the same as it was in 1887.

Moses Harman, the indefatigable editor of LUCIFER, THE LIGHT BEARER, has come under the denunciation of the postal authorities, who are under the influence of the chief of puritans, Anthony Comstock, and has been condemned to one year in prison for the expression of his opinion. He was released temporarily under $1,000 bail, pending an appeal to the Federal Court of Appeals.

During the time he was out on bail the postal authorities confiscated eight issues of LUCIFER, alleging that they contained obscene matter. On January 4 Moses Harman was taken before the Court of Appeals, which promptly confirmed the judgment of the lower court—one year in prison with hard labor.

I repeat, that Moses Harman makes in LUCIFER the same propaganda, but much more moderate in form and depth, as that which we make in "Régénération." As a free thinker and radical he demands that woman alone shall decide when she wishes to become a mother, and he pleads for the right of the child to be born under good conditions. He says all this in the most delicate, reserved and irreproachable language.

It is especially this last point, so much in opposition to the doctrine of President Roosevelt, who wishes the greatest possible number of births in order to have the greatest possible number of docile brutes, which has enraged the puritanic Comstockians and the bigoted protestants.

Then, because of an expression of opinion on a question the most worthy of serious discussion, a venerable man of 75 years, a philosopher who has passed his life in efforts to ameliorate the condition of humanity from every point of view, must go to prison for one year and perform absurd and excessive tasks, such as picking old rope or other like stupidities, under the penalty of seeing his already insufficient, unnutritious food reduced in quality and quantity.

It is slow death, very slow, very dolorous, modernized by protestant hypocrisy under the rule of Roosevelt.

Shall there not be among the protests against so many other crimes committed by the authorities everywhere one voice to cry out in indignation against this series of infamies committed in the "classic land of liberty"?

It should be remembered that all the régimes of authority are alike. One atrocity committed in a certain place should not make us forgetful of others. Everywhere it is the same: The masters of the world, politicians and financiers, desire the greatest possible number of births, the greatest possible number of hired murderers, of human brutes resigned to their fate, in order to have a permanent industrial war in accord with the international wars.

To the authorities, antimilitarism and parental prudence are equally odious. In France steps have been taken already to suppress the first, and the assembly of false and inhuman savants called the Academy of Medicine, following the tyrannous example of the government, has taken up arms against the second.

In Spain, in America and elsewhere the struggle is on. In sending to all the oppressed our testimony of active sympathy we are doing our duty to them, as well as to ourselves. PAUL ROBIN.

HOW MEN DIE IN RUSSIA.

Ivan Norodny, a Russian revolutionary, who led the attempt at mutiny at Cronstadt last year, and who was minister of domestic affairs in the provisional government of the Baltic provinces, has arrived in New York. He escaped from Russia in disguise early in January, with a 30,000 rubles ($15,000) price on his head.

Norodny has a letter from an attorney named Riasner, who was an eye-witness of the execution of Lieut. Schmidt, of the Russian navy, on March 19 at Otchakoff. Schmidt was the leader of the revolt at Sevastopol.

"I saw the assassin of the Grand Duke Sergius hanged," writes Riasner, "yet that was as nothing by the horror of this shooting. My pen refuses to move when I think of it.

"It was 4 o'clock in the morning when Schmidt was led out for execution with the three common sailors who died with him. His struggle to the end was to save the three sailors. On the way to the place of execution he begged permission to send a telegram, taking all responsibility and exonerating the sailors. The admiral refused that.

"'Then let me at least die like an officer,' he said. 'Do not blind nor bind me.'

"They granted that, and decided that since he could see and the others would die blind, he should be shot first. Schmidt was placed with his back against a hill. Thirty men of his own command, many of whom loved him, were told off to kill him.

"Now the admiral feared that these men might not shoot at the word; so behind them he stationed 200 men with loaded rifles trained on every man of the firing squad. Their orders were to shoot instantly any man who failed to fire.

"Schmidt walked like a soldier to the spot. All the way he spoke incessantly to the soldiers who walked to the right and left, exhorting them to rise for humanity. A priest approached him.

"'No,' said Schmidt, kindly, 'I believe in no God except the good of humanity.' Then he stepped into his place.

"The officer had drawn his sword, when Schmidt called out: 'Wait, I want a glass of water. You cannot refuse that to a dying man.'

"It seemed a strange request, but they granted it. Hardly were the water bearers out of range when he raised the glass high above his head.

"'To the people of Russia,' he cried. 'To the Russian people and the social revolution.'

"These were his last words, for the officer cried, 'Fire.'

"Only sixteen of the thirty men in the firing squad fired. The rest lowered their pieces, overcome by the sublimity of this pledge in the face of death.

"The admiral kept his word. The sixteen who had fired were ordered rapidly out of line; the fourteen who failed were kept in place, their backs toward their death.

"'Fire,' said the officer of the 200 men behind.

"Probably not more than half of them obeyed, but it was enough. The fourteen fell as one man. Then they proceeded with the butchery of the three condemned sailors.

"What a day was this, comrade, in the history of Russia!"—*Chicago Tribune.*

POSTAL CENSORSHIP OF BANKING.

The Lewis case of St. Louis is a striking instance of the dangerous meddlesomeness of the postal department in private business. Lewis had undertaken to establish a banking business with certain novel features. Whether these features would be useful or not we make no pretense of saying. We are quite convinced, however, that postoffice "inspectors" (the official name for mail-bag detectives) are not qualified judges; and we doubt the competency of a postmaster general who collected campaign contributions from financial corporations to be used for his chief's election. Yet this postmaster general, upon the *ex parte* report of such detectives, did by arbitrary order close the mails to Lewis's banking enterprise. Of course that meant death to the enterprise, for mail facilities are vital to every modern business. The pretense was that the business was fraudulent. But this pretense has been killed by the report of the receiver of the assassinated enterprise, who says of it that every loan and investment has been liquidated 100 cents on the dollar with interest in full; that the depositors are being paid in full; and that he has already declared dividends to the stockholders of 85 per cent. If that was a fraudulent institution, making loans on wildcat securities, what shall be said of the honest ones whose securities do not pan out in full, whose depositors get but a fraction of their money back, and whose stockholders are lucky if they don't have to submit to an assessment? Besides this evidence of the legitimacy of Mr. Lewis's assassinated business, we have the signed statement of Alexander Del Mar, the distinguished publicist who is editor of the "American Banker," that he is satisfied after minute examination that the banking business in question, "however original its method of promotion, or however novel its features and plan of working, was an honestly designed and an honestly conducted institution, and one which, had it not been disturbed, would have proved profitable to its stockholders and depositors and even beneficial to the country at large, by increasing the revenues of the postoffice department, providing a safe and expenseless money order system and affording facilities to the multitude for obtaining small loans of money upon pledges. I am constrained to add that the dates and other details of the attacks made upon it by the several parties indicated point to a concerted effort, originating in trade rivalry and embittered by malice."

The fact that such a business could be ruined by the fiat of a cabinet officer is reason enough for overhauling the statutes under which an administrative department of the central government has drawn to itself such monstrous power.—*The Public* (*Chicago.*)

SPASMODIC FITS OF MORALITY.

We know of no spectacle so ridiculous as the British public in one of its periodical fits of morality. In general, elopements, divorces and family quarrels pass with little notice. We read the scandal, talk about it for a day, and forget it. But once in six or seven years our virtue becomes outrageous. We cannot suffer the laws of religion and decency to be violated. We must make a stand against vice. We must teach libertines that the English people appreciate the importance of domestic ties. Accordingly some unfortunate man, in no respect more depraved than hundreds whose offenses have been treated with lenity, is singled out as an expiatory sacrifice. If he has children, they are to be taken from him. If he has a profession, he is to be driven from it. He is cut by the higher orders and hissed by the lower. He is, in truth, a sort of "whipping boy," by whose vicarious agonies all the other transgressors of the same class are, it is supposed, sufficiently punished. We reflect very complacently on our own severity, and compare with great pride the high standards of morals established in England with the Parisian laxity. At length our anger is satiated. Our victim is ruined and heartbroken and our virtue goes gently to sleep for seven years more.—*Lord Macaulay in his review of Moore's "Life of Byron."*

A free press is the parent of much good in the state. But even a licentious press is far less evil than a press that is enslaved, because both sides may be heard in the former case, but not in the latter. A licentious press *may* be an evil, an enslaved press *must* be so; for an enslaved press may cause error to be more current than wisdom, and wrong more powerful than right. A licentious press cannot effect these things, for if it give the poison, it gives also the antidote, which an enslaved press withholds. An enslaved press is doubly fatal; it not only takes away the true light, for in that case we might stand still, but it sets up a false one, that decoys us to our destruction.—*Rev. C. C. Colton.*

These vigilants and purifiers, with that hypocritical severity which ever makes the worst sinner in private the most vigorous judge in public, lately had the imprudent impudence to summons a publisher who had reprinted the "Decameron" with the objectionable passages in French. Mr. Alderman Faudell Phillips had the good sense contemptuously to dismiss the summons. Englishmen are no longer what they were if they continue to tolerate this ignoble espionage of vicious and prurient virtuous "associations." If they mean real work why do they commence with scholar-like works, instead of cleansing the many foul cesspools of active vice, which are a public disgrace to London.—*Sir R. F. Burton.*

Our Yankee cousins stamped out slavery; one day they will unlock the gate and disemprison Liberty. All books of any note have been persecuted. The "Age of Reason" was put down by the police, and men gathered behind hedges to read by stealth copies they had bought with their united pence. If the Bible itself were, by some magic turn of Fortune's wheel, to fall again under the ban, it would be eagerly read, where it is now used in English parlor windows as a convenient stand for the flower-pot.—*Carrington.*